233, 166, 492 Bedouins MJ4

[For information pertaining to the Shammar and their pastoral activities, migrations, animal transportation, and the like, see 12: Glubb, MG1 Jordon, category 116, pp. 19-22.]

5: Harrison D-4 (1912-1924) 1924 M1 Middle East
Bedouin M-54

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SAND DUNES

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facing page 16

5: Harrison D-4 (1912-1924) 1924 M1 Middle East
Bedouin M54

dividual Arab is free to transfer his allegiance to another chieftain if he so desires. Such a transfer quite frequently takes place. In a loose general way each tribe has certain areas over which it grazes its camels and its goats and sheep. In proportion to the number of animals the area covered is enormous, for throughout the hot, dry summer months locations must be frequently changed and new pastures found. The prosperity of the desert Arab, poor as it is at the best, depends on a rainfall so scanty that one marvels at the existence of any life at all. There are whole districts, like the Great Southern Desert and the black plain encountered between Hasa and Riyadh, where not even the hardiest Bedouin attempts to live. In winter the temperature goes down so low that frost is seen, and in the summer the country glows with heat like a furnace. No mineral resources are known at present, and there is no reason to suppose that the most careful scientific search would find any.

Bedouins who live in the desert own a certain number of camels, and turn them out to graze over large areas. Camels require little water and can go for three days, if necessary, without a drink, an ability which adds enormously to their value in a country where it is frequently necessary to travel scores of miles to find a well. The camel is the one support of Bedouin life. Camel's milk is the principal article of diet, with a few dates for a dessert and camel's meat as an addition for feasts and high days. The hair of the camel furnishes clothes, and his back affords the only method of transportation possible in the desert. Indeed the Arab looks on the camel as God's special gift to the desert nomad, and he is not far mistaken.

Where wells are somewhat close together and the for-

Lt Raswan T-3 (1913-35) 1947 MD4 Rwala
Bedouins M 54

XXV

Honour among Thieves

AT DEYR-EZ-ZOR I was eventually able to arrange for the transfer of the young stallion to Egypt by way of Aleppo and Beyruth. It was a tremendous journey, as it had to be done on its own feet; but by slow stages the Arab, who accompanied the horse, succeeded in delivering him in good condition to my friends in Egypt.

Meanwhile Ali and I roamed further afield and rode to the pasture-grounds of the Fid'an, then camped at the northern foot of the Bishri Mountains, west of the Euphrates. There, also, the tent of Mijhem ibn Meheyd was pitched, and he received us hospitably. We spent several pleasant days with him.

He then led his tribe southwards into the Wudian area, east of the Hamad. We accompanied them through the Jabal Bishri and camped with them south of these hills. There I decided to say farewell to Ibn Meheyd, and bade Ali buy three especially strong *dhaluls* (racing-camels) and two mares. With Ali alone, and these animals, I struck through the Hamad desert, to make my way to the Ruala and to Damascus. On the first day we fell in with a small caravan of four men with twenty-odd camels and six stallions.

From this combination alone (for Bedouins never ride stallions on a raid) it was clear they were peaceful travellers. In fact, they were *Akhayl* or camel-traders from Inner Arabia, who had purchased camels and young

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

keeps for breeding. Similarly, young male camels are sold for food and only a selected few retained to carry the household tents and baggage.

Mares are never sold, and the male foals, if not killed at birth, are a source of income when sold in the towns bordering on Arabia. (See Chapter XXX.)

The Badawin of the desert has a charm of his own, and if you once make friends with him or do him a kindness, he does not forget. He is above all things a child of nature, and is ruled by a strange pride which he calls his *sharaf* and which he values almost above life itself. Scold a desert man or call him ugly names, and he is ready to knife you; at the very least he will sulk, dig his toes into the ground and do nothing that you wish. On the other hand, if you treat him kindly, invite him to sit down in your tent and take a cup of coffee with you, you have gone half-way to win his friendship and confidence. If you treat him as an equal, and not as a servant, even if he is merely your guide or escort, he will react wonderfully and will rarely take liberties.

He is full of humour too, and will understand a joke and a good story, but you must not make fun of him before his fellow Arabs.

Next to his *sharaf*, the Badawin, and for that matter every true Arab, values his family honour or *'ardh*. This word implies the good name of his womenfolk and more especially of his wife and sister. If his *'ardh* is besmirched nothing short of killing the errant woman will restore it. Respect the Badawin's *sharaf*, speak well always of his *'ardh* and help him to guard both, and all will be well with you in your relations with him.

However poor he is and however lowly his dwelling-place, the Badawin excels as a host, and will slay his last camel or sheep to do honour to his guest. Nor are his womenfolk behindhand in this respect. If an important personage passes by her tent in the absence of her husband, the wife will run out of her tent holding out a frothing bowl of camel's milk or *leben*, as a sign of welcome.

THE BADAWIN'S FAULTS

The desert man has his faults, of course, and by Western standards they are grave.

k: Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

342 it is, sand may be used for the necessary ablutions in place of water.
515 So the cleaner and more handy the sandy bed of the nullah, the happier
514 are the occupants of the tent.

The phrase "proximity of water" is used in a relative sense only. In summer it must, of course, be close, within at most half a mile, but preferably much closer. In winter, however, when camels are not watered at all, and sheep and mares drink only once in four days, camps may be pitched twenty or thirty miles from any well. The household water is brought out on camel-back and in large and small skins, whilst sheep are sent off to drink at the wells, or in exceptional circumstances have water brought to them on camels.

CHANGING THE CAMPING GROUND

515 For sanitary reasons the camping ground is changed every eight or
233 ten days, but especially to provide new grazing for the camels and sheep. An ordinary change of ground usually involves a march of ten or twelve miles, always provided water is handy. This is not in any sense a "migration", which will be described in a later chapter.

492 When it is time to move, tents are struck, and tents and other heavy material are loaded on to the male camels (*jamal*), which are stronger and more suited for the work than the females: lighter gear, spare water, etc., are placed on selected females, and of course the family
[291] themselves mount on riding camels, the women moving off sheltered in their *maksars* or *ginns*, the tops of which are canopied over with bright coloured woollen or cotton material, as a protection both from the eyes of men and from the sun. The men go before on their *dhalúls*. If an individual householder with half a dozen tents is changing ground, he himself heads the procession, while his sheep and milch camels either follow, grazing as they go on a flank or in the rear, or have already been sent on ahead. When nearing the new ground, the head of the house rides ahead, selects the site for the tents, makes his camel kneel *naswakh al dhalúl* and declares this to be the new camping ground.

701 If a whole tribe is changing ground the fighting men move out first
221 under their leader, all of them riding *dhalúls* and with mares and horses attached to their saddles by long leading ropes. Scouts (*sbúr*) have

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

CHAPTER V

Tent Treasures

MEN'S PORTION OF TENT

(*see sketches*)

492 The following articles are always to be found in the guest or men's portion of the tent, *al raba'a.*

[631] (*a*) *Shadád*—riding saddle, rear pommel usually richly inlaid with finely polished lead patterns having the appearance of silver, and similar to the inlay work on incense burners. Made of tamarisk wood (*ithil*).

Ja'ad—white or black sheepskin covering for riding saddle.

Ghaṭál al shadád—pommels of riding saddle.

(*b*) *Misáma*—pack saddle, also made of tamarisk wood. The thongs used to tie the cross-pieces A A to the saddle arch B B, are made from the sinews of the camel's neck: one of these exists on either side of the neck. They are as long as the neck, and as thick as a thin wooden pencil. There are several patterns of pack saddles, the commonest is shown in the sketch p. 85.

(*c*) *Kharj*—men's saddle-bag, it hangs over the top of the *shadád* under the sheepskin covering or *ja'ad.*

NOTE.—Men's saddle-bags and women's ditto must be, if well made, 3 *shibbrs* and 1 *chaf* in width, i.e. 3 spans plus distance between extended thumb and forefinger. The richest and most fancied in Arabia are made in Kuwait and Hasa.

415 (*d*) *Dalla* (plural: *dallal*)—coffee pot, minimum set of three. (Drawing shown is type used in Kuwait.) With the coffee pot is always found the *lifa* or piece of coir or hemp which is stuffed into the spout as a strainer to prevent coffee grounds entering the cup.

[412] (*e*) *Háwan*—mortar, usually of brass, for pounding coffee berries. Sometimes a plain iron cylindrical mortar and pestle is used by poorer Arabs, or a wooden mortar and stone pestle, light and convenient for those going on journeys.

(*f*) *Mahmása*—coffee roaster. It is made of iron with brass bands let into the handle and having the appearance of gold. It is always fastened by a chain to the *yed al mahmása.*

Yed al Mahmása—coffee stirrer.

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

Camel Saddles

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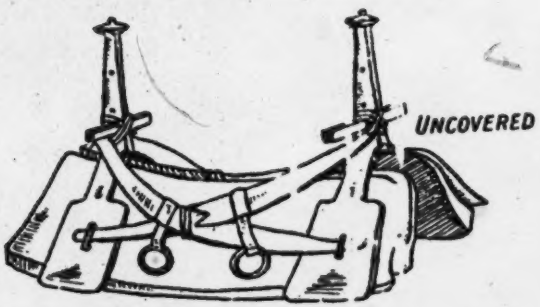
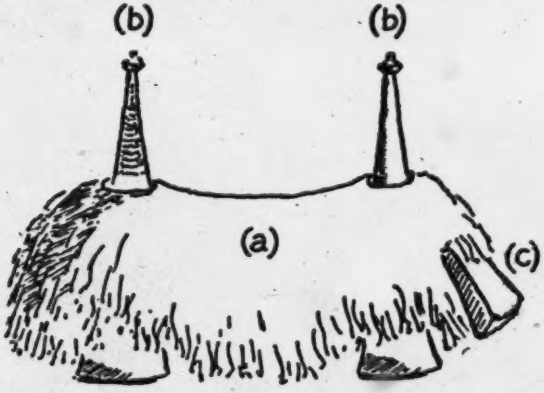
RIDING CAMEL SADDLE

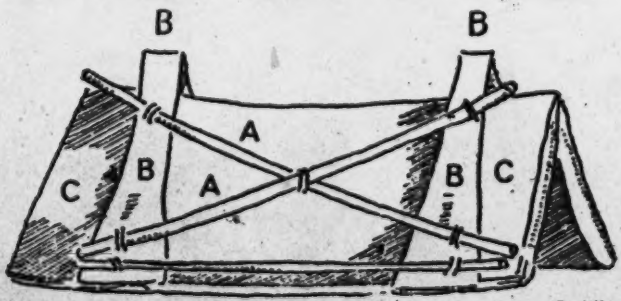


AL SHADÁD OR RIDING CAMEL SADDLE



(a) *Al Ja'ad*, black or white sheep-skin covering saddle.
(b) *Ghazál al Shaddd*, pommels.
(c) *Musainad*, leather cushion to rest leg on when crossed in front of saddle.

AL MISÁMA OR COMMON PACK SADDLE



A, A. Cross pieces tied to saddle arches. B, B. Saddle arches.
C, C. Weight-carrying pads, made of sacking and stuffed with chopped straw fodder.

k: Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

Men's Saddle Bag

492

AL KHARJ (MEN'S SADDLE-BAG)

A. Saddle bag goes right over saddle. Two holes permit the pommels to pass through. Sheepskin is laid on afterwards.
B. Solitary, ornamented piece hanging from both sides of rear pommel (*safīfa*).
C. Three fancy woollen cords that pass from rear of saddle bag, close to pommel, and extend over camel's quarters.

The off-side bag is joined to the near-side bag by a one-piece strip (whereas the women's *miḥdwal* are two entirely separate bags). Twelve ornamented strips 1½ in. broad ending in a tassel hang down from the saddle bag, seven of them are attached to its lower edge, while five hang all the way from the top.

The whole is rich red in colour, picked out in yellow, white, black and violet.

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Bedouins MJ4

(*g*) *Markab*—tripod for cooking coffee on. (Used in better-class tents only.)

(*h*) *Malgat*—pincers (tongs).

(*i*) *Mukhbat*—wooden peg to stir boiling coffee.

(*j*) *Shat fanajil*—brass case for holding coffee cups, usually engraved round sides with patterns or texts in Arabic.

(*k*) *Finjal* (plural: *finajil*)—coffee cup.

(*l*) *Mubarrad*—wooden slipper for cooling coffee beans after roasting, studded with brass nails.

(*m*) *Mabkhar*—burner for frankincense (*luban*) or sweet-smelling wood (*'udh*). The word is from the same root as *bukhur*, incense. Made of tamarisk wood inlaid with brass and finely studded lead patterns, or made out of *juss* (gypsum) with sides carved out in various patterns.

(*n*) *Jiddá*—wooden bowls made of tamarisk wood, all sizes, studded with brass nails, and inlaid in silver or lead.

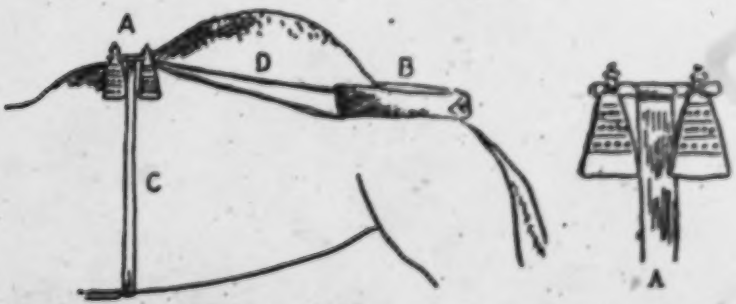
(*o*) *Miraka*—finely worked fancy leather apron, which hangs down in front of camel's chest and stretches to its knees, used by Shaikhs and leaders.

(*p*) *Jiffar al tufaq*—leather bag with tassel at muzzle end to carry rifle.

(*q*) *Mishd'ab*—camel stick (sidr-tree wood).

AL FULÁNI

Special riding saddle favoured by the tribes of Southern Hasa, Trucial Coast, and Oman, for fast and light work. Found also among Bani Hájir, Sbei and 'Ajman tribes (southern sections)



A consists of a pair of miniature saddle arches in dark hard wood, two on each side, both pairs being joined together by a piece of stout wood, to which the girth is fixed.

B consists of a cylindrical straw-stuffed mattress on which the rider sits, behind the hump.

C is the girth.

D are two ropes holding B in position and preventing it from slipping off.

C. Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

Saddling a Camel

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SADDLING A CAMEL

(*a*) Showing how saddle frame fits the camel's back, without showing trappings, etc.

(*b*) The pommels are actually two bits of wood joined together by metal pegs each half being rather like a spade with handle.

(*c*) To *aggal* a camel means to tie up its fore leg as per sketch. If the camel is obstreperous both legs are tied up and a rope goes over the neck, joining the leg cord on each fore leg.

RISAN

(*d*) *Risan* or camel head-stall. Rope from head-stall to rider always lies on left side of camel's neck.

(*e*) *Risan* in position.

Men's Clothes

Chap. V

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(*r*) *'Assa*—camel stick (made of cane).
(*s*) *Bakúra*—camel stick (cane).
(*t*) *Miẓúda*—the small bag made of wool or leather for carrying money, *hail* or small quantities of dates when a man is travelling alone.
(*u*) *Risan*—camel's halter.

FALCON'S GEAR

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(See Chapter XXVIII on Hawking)

(*v*) *Burqa*—hawk's hood.
(*w*) *Wakar al tair*—hawk's stand.
(*x*) *Dasma al tair*—falconer's glove.

NOTE.—Other articles of furniture connected with a *well-to-do* person's tent are the— 352

Mattrah (plural: *mattarah*)—mattress for guests to sit on.
Mafrash—carpets to spread on floor.

We have also the various forms of firewood found in every tent, rich and poor alike. These are known under the general terms of— 372

Jalla—camel dung.
Hamdh—a pungent-smelling bush giving a fine white ash.
'Arfaj—a well-known bush found all over North-Eastern Arabia.

MEN'S CLOTHING

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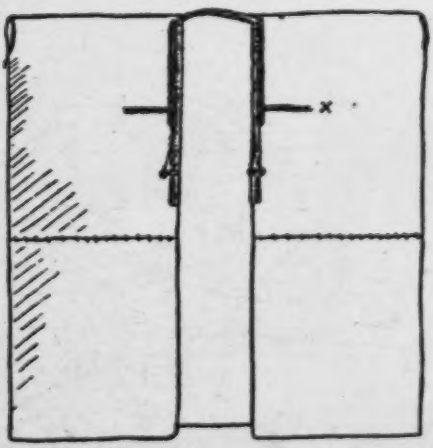

'ABBAH

'Abbah or *Bisht*—made of finely woven sheeps' or camels' wool in two pieces. Texture can be superfine, thin, coarse or thick according to means of weaver. Round neck and down both fronts (shaded portion) is fine gold embroidery ending in a couple of tassels on both sides. The horizontal gold braid (x) indicates that the *'Abbah* is of type worn by shaikhs of Kuwait. Colour—all shades of brown verging on to black.

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Bedouins MJ4

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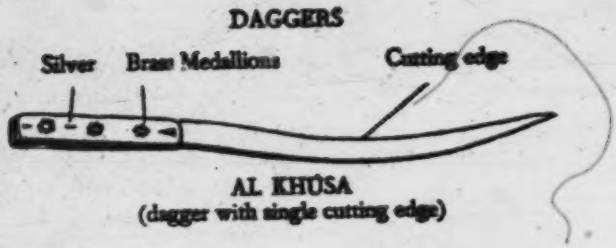
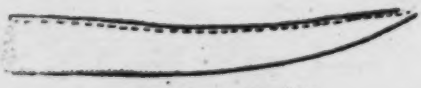
DAGGERS



AL KHÚSA
(dagger with single cutting edge)



JIFFAR al KHÚSA
(scabbard)

AL HUÁRDHI
(miniature KHÚSA)

ATTACHMENT OF KHÚSA AND HUÁRDHI

492

WOMEN'S PORTION OF THE TENT

The following articles are always to be found in the portion of the tent reserved for women. (See sketches.)

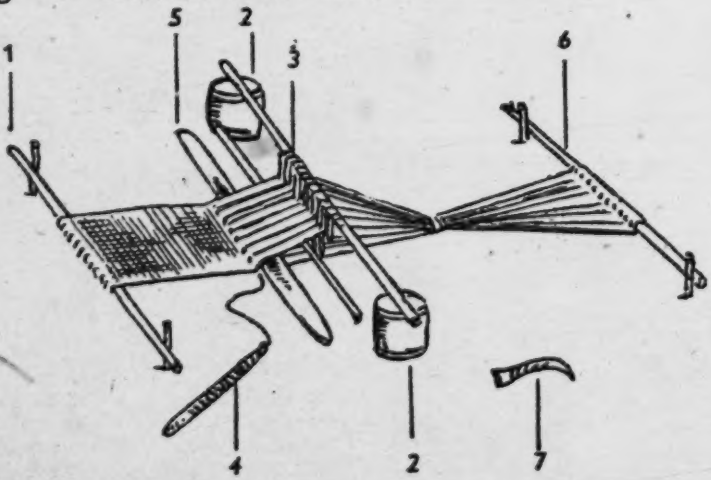
Mahar or travelling litter. The name given by the Mutair and other tribes to the special type of women's covered-in saddle, most commonly used in North-East Arabia and round Kuwait. It consists of an elaborate basket framework, usually covered over when in use by a bright orange, red or other coloured woollen shawl, and the woman sits perched on the camel's back surrounded by her personal

[text continues on page 102 96 -- Analyst]

l: Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

CAMEL CARRYING *DHALLA* ON THE MARCH

NATTU or MATTÁRIH (the Tent Hand-Loom)



1. *Al ras*—wooden rod holding the end of the threads.
2. *Marakib*—circular wooden supports holding up the *Minyar*.
3. *Minyar*—wooden rod holding up threads.
4. *Misha*—shuttle.
5. *Mishiṛṛa* or *Natka*—flat piece of wood for tightening up the threads of the woven fabric.
6. Piece of wood known as *Ga'ah*.
7. Gazelle horn, *Middrah* used for pulling down thread when weaving.

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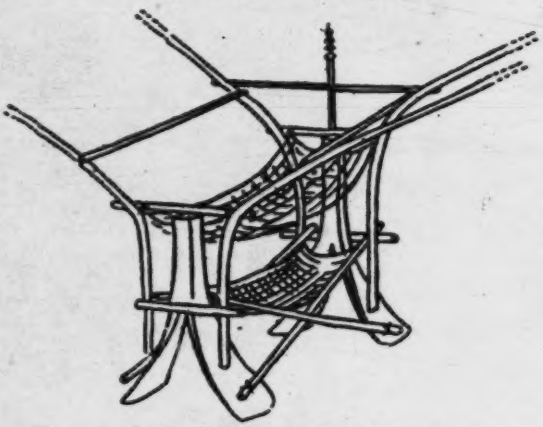
Bedouins MJ4

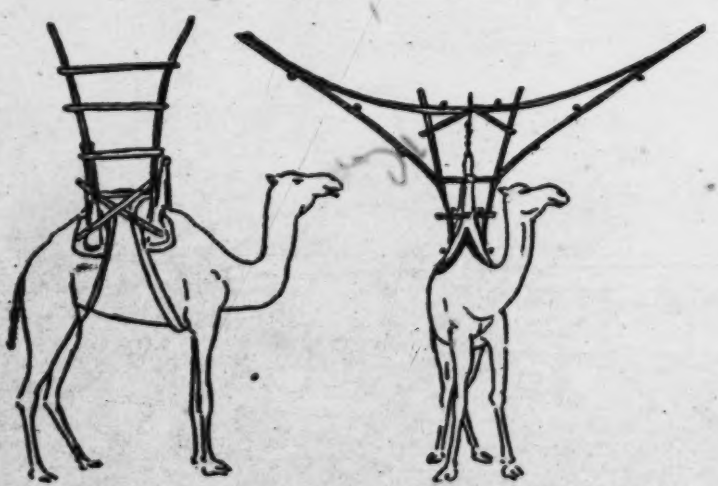
DHALLA or CHITAB



Framework of saddle showing seating arrangement

GINN

DHALLA or CHITAB
(without trappings)
Showing how it is fixed on camel's back



(a) Side view (b) Front view

H. Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

Water Buckets, etc.

415
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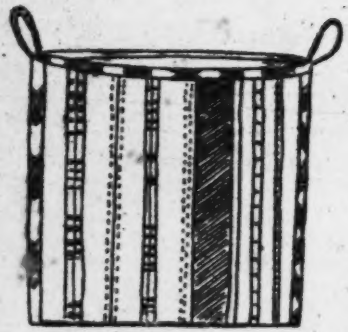
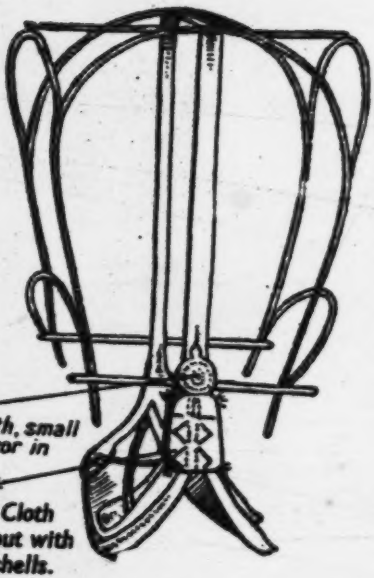


'ADÚL (women's bag)

JIRBA (Qirba)



MAKSAR

DALLU

(a) Collapsible.

(b) With cross pieces

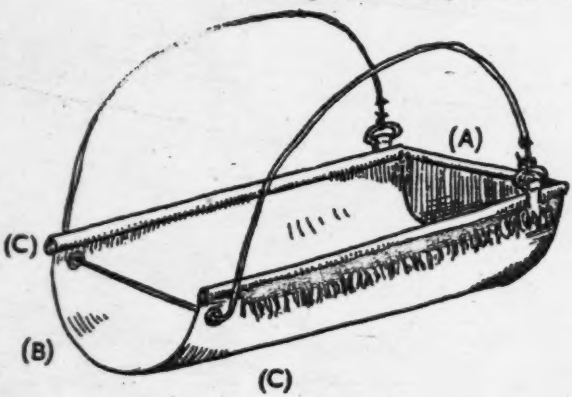
k: Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

415
854

HAUDH

HABÁBA (child's hammock slung inside tent)

(child's portable cradle, common to the tribes)

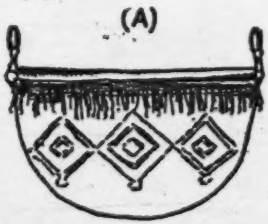


A. Head, with decoration on outside.

B. Foot.

C. The holes through which passes a running rope that closes the cradle at foot when it is lifted.

[531]



Outside decoration at A

492

treasures, her baby, etc., in a sort of comfortable cot. On the saddle itself is placed the woman's bedding, and hanging down on either side are her saddle-bags (*miẓáwal*). The *maksar* is always made of pomegranate wood, as this can be bent into the necessary hoop shapes. Various patterns and variations of the *maksar* are used by different tribes.

[415] *Sahára*—the woman's treasure box, containing her coffee, cardamum, saffron, tea, sugar, dyes, jewellery, trinkets, etc., etc.

Aibah (plural: *'aiyáb*)—leather saddle-bags for storing dates.

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
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Travelling Litters

Chap. V

TYPES OF WOMEN'S CAMEL LITTER

See sketches pp. 97–99; 101; and coloured plates.

492

(*a*) The *Maksar* is the common type used among the Mutair, 'Ajman, Harb and Dhafir tribes.

(*b*) *Al atf.*—This is a special pattern common to the 'Awazim tribe. It is the same as the *maksar*, but has no front vertical bar. This enables women to mount and enter with greater ease.

(*c*) *Al ghabith* is peculiar to 'Ajman women. Like *al atf* it has no front vertical bar, and the rear vertical bar is not joined on to the top arch but falls 9 inches to a foot short of it. It is more highly and [631] richly decorated with cowrie shells than the *maksar*, and as a rule the rear vertical bar is covered with such decorations from top to bottom. The Mutair women occasionally use *al ghabith*. I saw a good specimen in the possession of Faiha, wife 'Abdul 'Aziz al Májid, on 10th February, 1938.

(*d*) *Al ginn* is the square type of litter common to Shammar, 'Anizah and Dhafir. It is not so large or comfortable as the foregoing.

(*e*) *Al dhalla*, is the great winged or moon-shaped affair in which the women of the Al Sa'adun travel, and the Shaikhs of the 'Anizah and Dhafir place their wives and daughters in *al dhalla* when on the march. The framework of the *dhalla* is covered all over with fine, almost white gazelle skin.

(*f*) *Chitab*—Same as the *dhalla*, except that it is generally smaller, and its woodwork is not covered all over with gazelle skins, but only at joints. Both *dhalla* and *chitab* are rendered very colourful by brightly coloured curtains and trappings.

(*g*) *Farkh al hanni* or *Farkh al chitab*, a diminutive *dhalla* or *chitab*.

(*h*) *Mughbát* (plural: *mughabat*).—Is the same as (*g*) and is a name peculiar to the 'Ajman tribe.

(*i*) *Muthaumina* is the 'Ajman name for *al dhalla*.

(*j*) *Murauwar.*—'Ajman name for *chitab*.

Generally speaking, the women themselves make their litters from pomegranate and tamarisk wood, the parts being bought in towns. They do all the work of binding these together, and covering with pale yellow gazelle skins, as well as decorating front and rear pommels themselves. The men make only the *shaddd* or riding saddle, and the *misáma* or pack saddle.

NOTE.—It should be noted that when on the march and in use (*a*), (*b*), (*c*), (*d*), (*e*), (*f*), (*g*) are covered entirely over with richly coloured cloth, both woollen and silk, the more brilliant the better, so as to attract attention and give prestige to the owner. In sketches "frames" only are shown.

l: Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

MARKAB

492 713 Akin to the *dhalla* and *maksar*, but of far greater interest, is the *markab* of the 'Anizah tribe, more especially of the Ruwala. It consists of a light wooden frame and is covered with the feathers of the *na'am* or Arabian ostrich.

The *markab* is known as the Ark of Ishmael, in honour of the first Arab nomad, and when the 'Anizah go into battle, a maiden (daughter of the shaikh) rides in it and moves forward in the centre of the force to spur the warriors on to deeds of valour.

When the battle is joined the camel bearing the *markab* is said to be hobbled with a chain so that it cannot retreat from the scene or flee.

Should the battle go against the Ruwala, retirement is only allowed as far as the *markab*—there everyone must rally and fight, if necessary, to the last, in defence of the *markab* and the lady seated in it. The *markab* of the Ruwala has undoubtedly a pre-Islamic origin.

The Shaikh of Kuwait told me on the 10th January, 1935, that a similar *markab* was last used by Bin Sa'ud at the battle of Jaráb in the spring of 1915. Also that a *markab* was used by Shaikh Mubarak of Kuwait a few years before he died when Bin Rashid threatened to attack Jahrah; one of the fairest of the Al Subah* ladies was put in it with hair flowing, head uncovered and face unveiled. Had not Bin Rashid withdrawn, the Subah would have rallied round their *markab* to a man.

There can be little doubt, however, that both Bin Sa'ud's *markab* and that of Mubarak al Subah were merely glorified and richly decorated tribal litters, and should be more properly called *maksars*. The Ruwala are the only tribe I know of who use the true *markab* as a tribal fetish or banner. Carl Raswan, in his book *Black Tents of Arabia*, gives some excellent photographs of the Ruwala *markab*.

Shaikh Khalid al Hithlain of the 'Ajman told me on the 5th December, 1934, that the 'Ajman tribe still use the *markab* when going to war, but call it by the ordinary name of the women's camel litter, *maksar*. Like the Ruwala, however, they put up their fairest maiden unveiled and with hair flowing to encourage the warriors to extra bravery, and to shame the laggards into pushing forward to the forefront of battle.†

* Maniera bint 'Ali, wife and first cousin of Shaikh Mubarak.

† My wife and I visited Ibn Shaalan of the Ruwala in 1945, and were shown the famous Markab.

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Women's Treasures

Chap. V

Miḳáwal—coloured saddle-bags for storing women's clothes, spare garments, coloured wools, etc. These are separate and hang on hooks on either side of the *maksar*, whereas men's saddle-bags are joined together and hang over the top of the saddle. The *miḳáwal*'s bag-tassels are half as long as those adorning men's saddle-bags. 415 492

'Adúl—large woollen saddle-bags for carrying rice, flour, sugar, etc.

Laháf—cotton quilts, usually red.

Fihr—a volcanic stone resembling an ox-tongue in shape. Hard and black, used as a hammer for knocking in tent pegs.

Mirjahah—wooden tripod 4 ft. high, on which the skin is slung when making *leben*, or the carcase of a sheep which is to be skinned.

Samíl (plural: *samlan*)—special skin for making *leben*, always a sheepskin.

Mukrash—bladder for storing butter, known as *masrab* by the 'Awazim.

Jirba (plural: *garab*)—Goatskin for carrying water.

Ráwi (plural: *ruwi*)—Camelskin for carrying water. (Known as *miḳáda* among the 'Ajman.)

Mahjan—wooden funnel for putting milk into skins

Jerád—Bag made from skin of baby gazelle with a pattern on it in coloured dyes, used for carrying coffee in on the march.

Mattárih—hand loom (also *nattu*).

Misha—shuttle.

Natha—flat wooden piece for tightening threads.

Middrah—gazelle's horn for pulling down threads.

Maghzal or *Mubbrah*—spindle.

Sarár—The pair of sticks 8 inches long used to tie up the udders of a she-camel, e.g. *saru al naja* (an order indicating that the camel's teats should be tied up). Each stick is laid alongside two udders, and each udder is tied separately with a piece of woollen thread. This is to prevent calves drinking. Calves are only allowed to drink morning and evening. The camel has four udders. 233

Birlq (pronounced *brick*) and *Maghassal*—jug and basin (used only among *hadhar* or townsmen).

Al Haudh—a leather basin for watering sheep and camels. Three bent pieces of wood form the stand.

Al Dallu—small leather bucket (two kinds) used for drawing water from wells.

Miḳbah—Child's portable cradle, common to the tribes of Hasa. It is carried on the mother's back supported by thongs across her forehead, or else carried under her arm supported by thongs over the shoulder, according to which tribe she belongs to. The *miḳbah* is made out of one piece of leather. As the cradle is lifted the end where the child's feet lie is automatically closed by the running rope which passes through two holes one at each side (see diagram). The *miḳbah* is not 864

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854 used by the northern Badawin of Arabia, who carry their children on their shoulders or, when travelling, on their hips. The *miẓbah* is not to be confused with the *habâba*.

Habâba—Baby's hammock for use inside tent. It is slung between two tent poles. Especially favoured in the north.

262 *Hail*—cardamum seeds for putting in coffee.

Masmâr—cloves, for putting in coffee.

Zâfâran—saffron, for putting in tea and coffee.

492 *Shinkar*—hooks on each side of the *maksar* to hang women's saddle-bags on.

THE LOOM—MATTÁRIH, NATTU OR SADÍ

286 The loom gear consists of seven pieces which altogether are known as *mattárih*.

(1) Piece of wood known as *ga'ah*.
(2) Shuttle known as *misha*.
(3) Tightener known as *mishiẓẓa*.
(4) Piece of wood holding up threads known as *minyar*.
(5) Circular wooden supports of *minyar*, known as *marakib*.
(6) Piece of wood holding ends of threads known as *al ras*.
(7) Gazelle horn for pulling down threads known as *middrah*.

SKIN CONTAINERS

415 These consist of:

(*a*) Water skins.
(*b*) Skin bags for storing *dehen*, coffee beans, dates, etc.

Under (*a*) we get the *râwi*, the *thilaithi*, *minún* and common *qirba* (*jirba*).

Râwi is the generic term for a water receptacle made out of a camel's skin.

Thilaithi is the name given to a water receptacle made out of one half of a camel skin doubled over and sewn together.

Minún is a gigantic water receptacle made out of the two side skins of a camel sewn together. They are always very water-tight.

Qirba is an ordinary water skin made out of a whole sheep's or goat's skin which is peeled off the animal. The best and most lasting are made from goats' skins (males) and cost in the rough about Rs.2/8 each. Sheepskins do not last.

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A SBEI BADAWIN FAMILY ON THE MARCH LEAVING SUBAIHIYAH WELLS

[p. 224 1]

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Mating a Mare

231 A mare is only brought to be served by a stallion when she shows clear signs of wanting a horse (*min tutlub*) or (*a'atifa*). The proper time for the service to take place is, in the case of a bay mare, at night and when the moon is full, and in the case of a grey mare when the moon is new. Results will then nearly always be good. When pregnant the mare is said to be *legaha*—(the same word is used when pollinating the female date tree with the male pollen)—and a thoroughbred will certainly look round at her flanks, as soon as pregnancy takes place.

SHOEING AND BITTING

● 492 Horses and mares in the desert are always kept shod. This is done very crudely by our standards, but the local shoeing-smiths rarely prick the sole of the animal. The type of shoe used is always the flat saucer-shaped shoe of the East, which is shaped like this:

The European type of shoe is unknown. The idea of covering the whole sole of the animal shod is to prevent stones and pebbles bruising the bottom of the foot. Animals are reshod only when the old shoe falls off, and the result is that often one sees very long feet and animals that badly need shoeing.

Among the Badawin a bit is never used,* and every animal is ridden on a halter (*risan*). This consists of ornamented cheek pieces made of coloured wools ending in a loose nose-band made of a coarse metal chain, which passes over the nostrils, as well as under the chin.

A round woollen head-rope is attached to this chain under the chin and forms the rider's only means of controlling his mount. To keep this rough headstall from slipping over the animal's head a piece of string is passed under the neck in throat-lash fashion.

The effect of the rider's continually holding the halter in the left hand, is that an Arab mare tends to carry her head on one side and to

* This does not apply to towns-folk, or Iraq Arab tribes, who all use bits.

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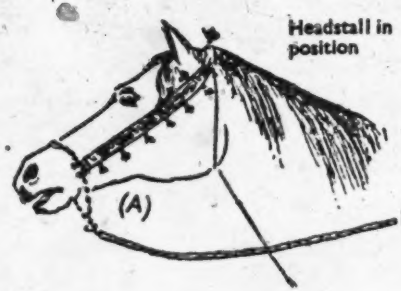
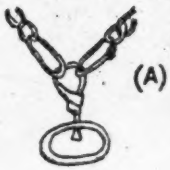
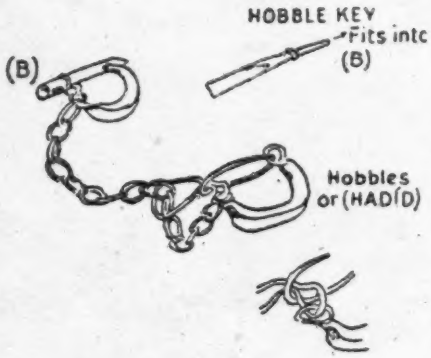
Riding Equipment

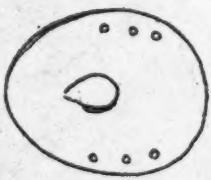
492







HORSE SHOE, Na'al, or Hadid.



HORSE SHOE NAIL
or Mismár.

Bit or Lijám

(a) Saddle (b) Numdah extension, not always found

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492 the left. The leftward pull is, of course, accentuated when galloping or when the mount is tugging.

Readers may ask how the rider can control his horse at all without a bit. The answer is that the rough angular chain over its nostrils hurts the animal as the halter is pulled taut. This has the effect of checking the horse, but also of making it turn its head further round to shift the pressure from the top bone of the nostrils to the fleshy part at the side of the mouth.

The only places where bits will be found in use are among certain riverain tribal shaikhs in Iraq, and possibly among some of the Princes and Rulers of Arabia (I have not yet seen them in use in the desert, and Bin Sa'ud himself always rides with a halter, even to-day). The bits that are used follow the style used in Persia, Syria and North Africa, and in place of a curb chain there is a thin circular metal band which is attached to the cross-piece of the bit itself. This latter usually has an unpleasant-looking metal spike, which, as the bit is pulled, engages the roof of the mouth and causes pain. All Arab horses ridden on these bits continually throw their heads up, to the great discomfort of the rider.

SADDLES

492 704 The Badawin rank and file never use saddles or stirrups. All their riding is done barebacked, with only halters to control and guide their mounts. The wild state of non-control when a thousand howling riders is bearing down upon you can be imagined. No one can check the pace of the charge, the full weight of which is felt by the enemy. However damaging the fire, however much the individual rider may desire to pull out and beat a retreat, he is powerless to do so until the mass sense of the charging horses causes them to bear right or left away from the enemy.

704 725 When Badawin horsemen are loosed at each other, both sides ride bang through and go on galloping far beyond on the other side until they are able to pull up.

I once experienced such a wild Badawin charge at the battle of Shu'aiba (Iraq) in 1915.

We had a weak Indian Cavalry Brigade assisted by a horse battery, and had reconnoitred as far as Ratawi Mounds. There we made

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contact with a much superior force of irregular Kurdish and Badawin cavalry who forced us to retire. 704 725

After conducting a steady retreat for a distance of some eighteen miles, we were about to skirt Barjisiyah wood, when our force was suddenly charged in flank by 'Ajaimi al Sa'adun and some thousand Muntafiq mounted men, who, unknown to us, were hiding in that particular wood.

As we were up to that point retiring on a very wide front in line of squadrons at two hundred yards' interval, each squadron covering the movement to the rear of its neighbour by dismounted fire action, our force was too widely extended to change front and present a suitable face to the flank charge, and for a time the direst confusion and chaos existed.

Fortunately for us, an infantry column had come out to assist our retreat, and was entrenched close by. It saved the situation. Otherwise, many of us would not be living to tell the tale, for to give 'Ajaimi and his men full credit, his charge was magnificent, and went right through our force, quite in accordance with the best tradition of cavalry tactics. As it was, our worsted force was driven right on to the friendly infantry trenches, and great was the Badawins' surprise to see themselves suddenly confronted at almost point-blank range by a long line of British bayonets comfortably ensconced in trenches. These turned what looked like a probable *débâcle* for us into a defeat for the enemy, and by their withering fire forced 'Ajaimi's men to beat a precipitate retreat, which was successfully turned into a headlong flight by accurate salvoes from a hidden battery.

Though the ordinary Badawin rides barebacked, the shaikhs and 492 ● those who can afford it use for comfort a light cloth saddle, known as a *ma'araga*. This has no stirrups and is little more than a padded numdah strapped on to the horse's back.

The *ma'araga* is quite short from front to rear, just allowing a man sufficient room to seat himself.

MODERN WEAPONS, AND THE MOTOR CAR

As already mentioned, stallions or males are not wanted in Arabia, 177 231 and are sold as soon as possible for draught or pack purposes in the

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231 roam the country between Kuwait and Ainain (Jubail) on the Hasa coast.

RIDING CAMELS

231 492 Riding camels are invariably females, and are not allowed to breed. As already mentioned, the best come from Oman, and are beautiful specimens of nature's art. Indeed the difference between the well-bred *Bátiniyah* or *'Umaniyah* and the ordinary pack camel, generally known as a *jamal*, or a *bayir*, is quite as marked as the difference between a thoroughbred racehorse in England and an ordinary carthorse.

Like the thoroughbred horse, the *Bátiniyah* or *'Umaniyah* possesses a small head, wide forehead, small nostrils, longish ears and large eyes, and is wonderfully gentle and understanding. In body she is slightly built with thin legs, giving the appearance of fine lines. Her movements resemble those of the gazelle, whether she is at rest and grazing or moving at full speed.

As regards pace, an *'Umaniyah* will travel when fully stretched at approximately 14 miles an hour. At this pace her head and neck are held horizontally straight out in front of her.

The chief characteristic of the well-bred and especially the *Bátiniyah* camel is its staying power.

Shaikh Naif ibn Humaid of the 'Utaiba tribe told me that when he escaped from Bin Sa'ud's prison in Riyadh, *circa* 1925, he got to Nasriyah in the Muntafiq (Iraq) in eight days, riding one of the best camels his tribe could produce. The distance as travelled was close on 800 miles. (Authority Naif ibn Humaid, February 1933.)

His Majesty King 'Abdul 'Aziz al Sa'ud once told me that the news of the battle of Shu'aiba, near Basra, in 1915, when the British forces beat the Turks, was conveyed to him by one of his picked messengers, who was at Zubair waiting to report results. His name was Bani ibn Zaid, as far as I remember. He travelled the 530 miles separating the two towns in five and a half days. His *dhalúl* or riding camel died on arrival. (Authority Bin Sa'ud, November 1920.)

Near Ratawi Mounds, south of the Hamar Lake in Iraq, I once saw a young 'Ajman brave race the Baghdad train for some four miles out of sheer *joie de vivre*. For the whole distance he kept neck and neck with the centre portion of the train, the dining-car. This was in 1918,

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when the state of the track did not permit of trains running at more than 30 miles an hour. 231 492

NAMES OF HERDS, ETC.

Herds of camels are spoken of as *al bil*, or *al dibbash*. This is a 233 generic term in the same way as one might speak of "the flocks", "the herds". Other names for the camel are *bayir* (plural: *ba'arin*), *Al mudshi* is the name given to camels on the move and grazing, while *jamal* or *fahal* is a male camel or one reserved for breeding purposes.

To the Western mind there is a tendency to think of camels as beasts of burden only. We picture them pacing the desert tied head to tail, in long snake-like formation, conveying the necessities of life from town to town.

In Arabia proper, where the great Badawin tribes roam, the picture is quite a different one. This is the home of the camel, and vast herds sometimes as many as 100,000 at a time may be seen following the grazing from one area to another. The camel at home is like the sheep, and is kept primarily for its milk, secondarily for its meat.

The great herds consist almost entirely of females, the few odd males that are to be found being used only for carrying heavy loads such as tents from camp to camp, and for breeding purposes. The camel-stallions are kept strongly tied up and as a rule near tents during the cold weather (December and January) or rutting season. In summer, when grazing is scarce and breeding-time is over, they are allowed to graze with the females.

CAMEL BREEDING

One good *fahal* in a good spring season is capable of serving a hundred females.

The act of copulation is performed with the female in kneeling posture, her foreleg usually being tied up to the shoulder to keep her quiet. As a rule men are in attendance to assist in the process, but quite often the male is left to his own devices in the herd. At calving time the women and children all watch the delivery of the young

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Camel Diet

CAMEL FOOD

238 The staple food of the camel is the *nassi* grass, the *'arfaj* bush of the desert, and when in season wild flowers and grasses of every description. The first two grow in profusion over Central and North-Eastern Arabia after good rains. Camels near the Euphrates thrive on a thorny bush known as *a'agul*—but this does not suit the desert camel.

The salt diet of the camel is found in the *rimdh*, *thamran*, *'arâd*, *'ajrum* and *gaghraf* bushes, all known under the generic term of *hamdh*.

The camel is also very fond of dates, which are given him with milk when he is being prepared for long and arduous work. He of course eats the date stones with relish.

A dainty dish for a sick camel is dates and barley mixed with milk into a mush, and followed by Arab bread broken up into small pieces.

CAMEL FLESH

262 Camels' meat is not unpleasant and is rather like coarse beef. It is widely eaten, especially in November and December, when sheep are in poor condition for lack of grass. Camels' meat is supposed to be good for man during the cold weather and to supply warmth.

Among the Badawin, camels are often killed on feast days or for rejoicing on festive occasions. I have found the hump to be the most edible part of the camel, and this is also the Arab opinion.

Camels' milk is, of course, universally drunk throughout Arabia. It is extremely nourishing, but contains no cream, and therefore yields no butter. It has a slightly purgative effect on most people, and Europeans should be careful not to indulge too freely in the desert.

GEAR FOR CAMEL TRAVEL (see Chapter V)

• 492

The main necessaries for a journey by camel are:

The camel saddle with two tall pommels fore and aft.
The large saddle bags hanging down on both sides of the saddle.
The finely-worked leather apron which hangs down in front of a camel's saddle and stretches down both sides of the camel's neck nearly to its knees.

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The leather bag for rifle.
The camel stick.
The leather bag for dates.
Package of *igt* (dried milk).
The bag holding coffee, *hail* (cardamum seeds), etc.
A man's ammunition is carried bandolier fashion on his person, while spare ammunition goes in a spare woollen bag, which with the date and coffee bags are stowed away in the saddle bags.

NOTE.—There is another sort of saddle, the *fidêwi*, much used in the south among the Murra and people of the "great desert". It has no pommels, and the rider sits behind the hump (see sketch, page 87).

CAMEL PACES

The pace of an ordinary riding camel is approximately 4 miles an 492
hour at a walk, 6 miles per hour trotting and walking, 8 miles an 231
hour at a trot, 13 miles an hour when "all out" over a short distance and 10 miles an hour moving fast over a long distance of say 100 miles. A laden camel moves at about 3 miles an hour. Bin Sa'ud's express riders between Oqair and Hufuf take 5 hours regularly for the distance of 60 miles. Messengers going between Kuwait and Riyadh, a distance of 500 miles or slightly less, take regularly 10 days to do the journey.

In winter or when the weather is cool, travelling is done mostly by day, in summer by night.

Halts are made every 20 miles or so to drink coffee, which is carried ready made, and needs only to be heated up. Brushwood is usually found ready to hand by the way, if not, the camel dung (*jalla*), of which a small supply is always carried, is used. It burns like charcoal.

CAMEL DISEASES 232

Jarrab is the greatest enemy of the camel and is the ordinary camel-mange. This scourge breaks out every now and then among herds, and may be likened to smallpox.

It spreads through a herd with lightning rapidity, and if not taken in hand, kills the camel in forty days, especially during the summer season.

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Muntafiq

Add to the above the Zubairiyah, a Zubair sheep tribe, and the Zauba and Rufai'at, who are of Shammar origin, both of whom in good years join up with the Muntafiq shepherds and move southwards with them, and you have a fairly complete list of the Euphrates Shawiyah lying east of Samawa.

These tribes, though they move about on donkeys, which are more suitable beasts of burden for men owning slowly moving flocks of sheep, are in no way to be confused with the low-class Suhubba fraternity, which are found all over Middle and North Arabia. The latter are the outcasts of the Peninsula, while the shepherd tribes are for the most part of good Arab stock, and some can give and take women from the best tribes of Iraq.

The shepherd tribes are all Shi'ah by persuasion and so are not much liked by the pure-blooded Badawin of the high desert. Nevertheless, they are tolerated and even welcomed by the latter each year, since they bring with them cheap mutton, excellent *dehen* (clarified butter), much wool for tents and red and white sheepskins, always in demand for camel saddle-coverings.

With each annual rainy season the shepherd tribes move south into the gravelly desert some 200 miles or more from the Euphrates. They divide into two waves when they reach the Bátin valley, one wave moving down through Kuwait state into the Kuwait Neutral Zone and beyond,* and the other going down as far south as the Tawál al Dhafir and Tawál al Mutair, or scattering over the Al Hajara region, which speaking roughly lies along both sides of the Iraq-Sa'udi Arabia frontier line.

Speaking generally, but this is not an invariable rule, the Zauba-Bani Salama, Ghazzi, Budur, Ghazalat and Zaiyad tribes keep to the west of the Bátin while the Sharaifat, Juarin, Bani Malik, Albu Salah and 'Aunan pass through Kuwait and south along the coast of the Persian Gulf.

The best of the shepherd tribes from a fighting point of view are perhaps the Budur, the Juarin and the Ghazzi, whose Shaikhs Shirshab al Sahan, Nasir al Gubaih (son of the more famous Husain al Gubaih of Great War days) and Manshad al Habaiyib I count among some of my oldest friends of the southern desert. I had many a political

* In bad years the southern limit is Jahrah at the head of the Bay of Kuwait.

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Muntafiq

villages by the rivers to till the fields. They have no camels but use donkeys as their transport animals; the presence of large herds of donkeys is as distinctive of Shawîyah encampments in the desert as is that of grazing camels indication of the proximity of Badawin tents. By the Badawin they are regarded with not over-tolerant contempt, and though some of the Shawîyah, notably the Budur, are bold fighting men, no true nomad would intermarry with them. They have been dubbed felicitously in English Donkey Badawin

The 'Ajwad seem to have lost almost entirely the sense of confederacy. A member of one of their component tribes, if asked to define himself, would invariably give the name of his tribal unit, though when questioned more closely he would admit that his tribe formed part of the 'Ajwad as opposed to the Bani Sa'id or the Bani Malik. In former times, when the Muntafiq coalition was much more completely under the control of the Sa'adun than it is now, the latter appointed the family of Manna, Sunnis of Hijazi origin like themselves, as inferior headmen over the 'Ajwad, for which reason the group is sometimes known as 'Ajwad al Manna. The Manna, who are said to be of Arab stock, still occupy a titular position as chiefs. If a capable member of the family happened to be available he would be the natural leader in battle, and in an assembly of 'Ajwad shaikhs, Zamil al Manna, the present head of the house, would be given the highest place, but they have no executive power or tribal jurisdiction. The Al Wathal, once paramount, are still in existence, but they have fallen into unimportance.

The Bani Malik, though less homogeneous than the Bani Sa'id, are more closely knit than the 'Ajwad. They are mainly cultivators (Filih, Harrathah, Hadhr) and Ma'dan, men of the marsh who live by fishing, by the weaving of reed mats and by the breeding of buffaloes. Just as Zamil al Manna' is nominally leader of the 'Ajwad, so Badr al Rumaiyidh is chief of the Bani Malik, but whereas the Al Manna' are not 'Iraqi tribesmen, the Al Rumaiyidh are the paramount clan of a strong tribe of the Bani Malik, the Albu Salih, to which their real authority is restricted. Outside the limits of the Muntafiq league there are large bodies of the Bani Malik on the lower Tigris and in the Hawizah of common origin with the Bani Malik of the Euphrates. It is probable that at one time all were part of a single entity. Such

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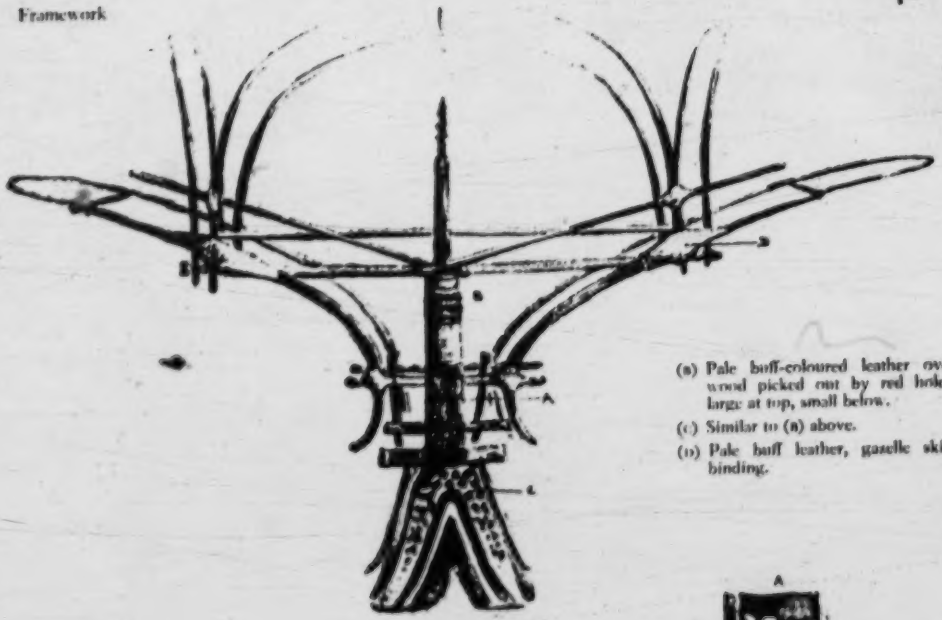
Framework



(a) Pale buff-coloured leather over wood picked out by red holes, large at top, small below.

(c) Similar to (a) above.

(d) Pale buff leather, gazelle skin, binding.

FARKH AL CHITAB or FARKH AL HANNI
(Back view)

A small type of ladies' litter known also as Dhalla

See page 99

page 656 b.

FARKH AL CHITAB
(Framework)
Side view, with Curtain

See sketch of Farkh al Chitab or Farkh al Hanni (back view)

AL GINN

Square type of ladies' litter, more commonly used and found among Shammar, 'Anizah and Dhafir tribes—smaller than the average Maknar.

See page 99

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Bedouins M/4

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MAKSAR

Most common form of ladies' litter among Sa'udi Arabia and Kuwait tribes

(Front View)

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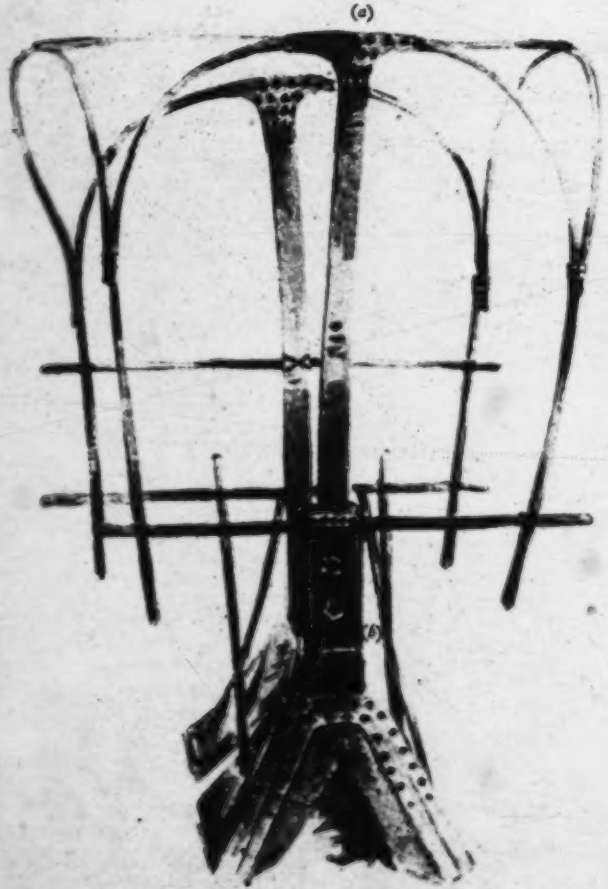
Framework



(a) Pale buff gazelle skin over wood, picked out with holes through which scarlet cloth shows.

(b) Scarlet and orange cloth ground picked out with blue beads and cowrie shells set in various patterns, on top is a fringe of hoopoe feathers.

(See page 101)

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12: Glubb G-3 (1930-1946) 1948 MG1 Jordan
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and wealthy shaikhs, who had nothing to seek from me. Many years later, I was able to acknowledge their kindness and do a very little to help them.

Next morning we left the tent of Khalid and Trad, and set out across the desert for the west. Before noon we came across a tribe on the move, the vast flocks of camels walking and grazing slowly, the caravan of loaded camels, the shaikhs' women in gaily decorated litters ornamented with red tassels and rows of white shells, the men and boys walking or riding, and the flocks of sheep. Half a mile ahead rode the chief with the advanced guard —three camelmen and two horsemen, one with a hawk on his wrist and a greyhound trotting beside his mare. Our guide, Qasim ash Shemam, must needs trot over to them to gossip. I rode parallel to the group twenty or thirty yards away. Suddenly they all looked my way, and a stentorian voice called out, "God damn the English and Ibn Shaalan who shelters them!" The infidel and the stranger were not always welcome, it seemed. It was Fayyadh ibn Jendal, a tribesman of the old school. Ten years later I was to be a close friend of his son and nephew. But the fortune of the day brought us in the evening to Melih al Ga'ga, of a family who had been themselves chiefs of the Ruwallah before the rise of the Shaalan. Here we once more met with the same cordial welcome as from Khalid and Trad. An argument arose between our host and his young son in front of the tent. We could hear an exchange of angry words between them. Qasim later informed us that the boy demanded that his father slaughter a camel for our dinner, whereas the old man said that a whole sheep would suffice. Such are the extravagancies of Arab hospitality, amongst people who themselves live perilously near to the starvation level.

The ensuing days were less eventful. A bitter north-west wind howled in our faces. Sand and dust filled the air so thickly that we could see only a few hundred yards. At night we failed to find any tribal camps, and shivered cheerless in the open, beneath the gusts of stinging sand. It was not safe to light a fire for fear of raiding parties.

The camel is capable of covering great distances in twenty-four hours, but the idea that the "swift dromedary" skims across the

492 desert like a bird is a European illusion. The bedouin, it is true, will make his camel gallop in a battle. Good riding camels will travel at a jog-trot for considerable distances. But a journey of several hundred miles is chiefly performed at a walk. The camel covers long distances owing to its powers of endurance and the [147] hardihood of its rider. Twenty hours' riding a day at five miles an hour makes a hundred miles, and four hours' rest will often suffice the bedouins.

These long hours of slow movement are sometimes an intense weariness. The country traversed is often featureless or only slightly undulating plains. The saddle, a wooden framework with a goat-skin and saddle-bag thrown over it, soon rubs sores on the thighs of the beginner.

492 The worst enemy of the inexperienced camel rider is the heat
132 and glare, especially near Iraq or on the shores of the Red Sea, for the uplands of the hinterland are cooler. On our crossing of the Syrian desert, however, we suffered not from the heat but from the cold. Not a tree or a cliff was to be found to break the violence of that cutting north wind, which seemed to howl around us day and night. It blew round our legs as we sat shivering on our camels, it bore away our voices so that we could not hear one another speak. It filled our stale bread and sticky dates with sand when we dismounted to eat.

609 Occasionally this dumb and hopeless misery was forgotten in a wild alarm, a glimpse of raiders, a swift flight down little valleys. Once topping a small ridge, we came in sight of a group of camelmen riding towards us at a range of only a few hundred yards. Qasim, who had the raider's eye for country, raced down into a little hollow on our right. Keeping in low ground, we hit our camels sharply and dashed on at top speed. Suddenly our leader pulled up, jumped off, hobbled his camel and ran forward up a low ridge. We followed his example as best we could, and flung ourselves on the ground a few yards from him, loading as we did so. The other party had not seen us, and by raising my head slightly I could see them riding along, unconcernedly talking together. They were within close range now. The gear on their saddles and the fact that they were driving a camel laden with
000 sacks proved that they were not raiders. Qasim suddenly stood up

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New arrivals at Mamsukh. These camel litters are peculiar to the Bin Ma'aruf section of the Sa'ar and to other sand-dwelling Arabs; in them the women (some veiled and all wearing black) and infants travel during the march, which is usually very leisurely, being conditioned by such grazing as can be found for the camels

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7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25
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saddle depicted by Nachtigal the fore and the aft trees being connected by two horizontal or oblique sticks instead of two crossed sticks at each side (Le Coeur 1950, p. 175). This saddle type is also depicted from the Tebu by Moberg and Fuchs (Moberg 1953, p. 192; Fuchs 1961, p. 39), and I have myself seen a saddle like this among camel-owning Fulani at Niamey on the Niger. A related saddle type with fore and aft trees at each side connected with two horizontal sticks, is depicted by Heuglin from North-east Africa (Heuglin 1877, I, p. 26). It is perhaps the common saddle type in and around the Beja country.

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The saddle corresponding to the *tebeyut* or *tkhawit* type of the Northern Tuareg is known by the Arabic word *hasur* among the Tebu (Nachtigal 1879, I, p. 457), while among the Arabs of North Africa the word *hasur* is generally used for women's saddles of the same fundamental construction. Pack saddles of *tebeyut* or *tkhawit* type are known to the Arabs of Algeria as *herej*. However, such saddles do not seem to be common among Arabs of Algeria, where I have never seen them, though they are probably used by Arabs of Upper Egypt and in Sinai (cf. Murray 1935, p. 116).

In Arabia saddles constructionally resembling the *tebeyut* or *tkhawit* type are extremely common. They are used as pack-saddles and also for riding. There seem to be three distinct Arabic names for them:— (1) a sadle known as *sdad* (or *shadaf*) and characterized by particularly high pommels; it is used mainly as a riding saddle (cf. Boucheman 1934, p. 35 ff., Fig. 9–11; Musil 1928b, p. 350 ff., Figs. 37, 44; Euting 1906, p. 394 ff., ill. p. 393, 397; Dickson 1949, p. 84 ff.) (2) a saddle known as *misame* constructionally of the same type, but having no high pommels; it is very much like the *tebeyut* or *tkhawit* type described from the Northern Tuareg (cf. Boucheman 1934, p. 61 f., Fig. 23; Musil 1928b, p. 354, Fig. 41; Dickson 1949, p. 84 ff.) (3) a saddle known as *rabit* of very much the same type as the *misame* saddle but of a somewhat heavier construction (cf. Musil 1928b, p. 354; Euting 1906, p. 398, ill. p. 394). The two last mentioned saddles are mainly pack-saddles but they are also used for riding. The distribution of the saddle types *sdad*, *misame* or *rabit* in Arabia seems to be as follows:—

The Syrian Desert; the tribes *Shu'a* and *Rawala* (cf. Boucheman 1934 & Musil 1928b quoted above).
Hedjaz; *sdad* (Musil 1926, Figs. 30, 84, 85, etc.).
Negd; *sdad* (Musil 1928a, Figs. 8, 22, 28, 62, 63); *misame* or *rabit* (Musil 1928a, Fig. 15).
Irak; *sdad* (Musil 1927b, Figs. 1, 19, 33, etc.).
Kuweit; *misame* or *rabit* (Raunkiær 1913, Fig. 21; Dickson 1949 quoted above).
South Arabia; *sdad*; the tribes of *Murra*, *Sa'ar*, and *Harab*. Riding saddles of the *sdad* type are not found east of Dhufar (Thomas 1932, p. 268).

It would appear that a riding saddle of the *sdad* type is depicted in a 9th century B.C. relief at Tell Halaf (cf. Dostal 1958, p. 2, pl. I Fig. 2).

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The common pack-saddle among the Northern Tuareg is the *dlakt* (cf. p. 74 f., Fig. 55). This saddle type, as mentioned, is not made by the Tuareg themselves, but normally by sedentary *Harratin* of Tidikelt where palm material is abundant, more rarely by blacksmiths who make the construction of wood, and not from the ribs of date palms. The *dlakt* is the common saddle type all

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25
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The élaki is the common saddle type all

over the northern desert inhabited by Arabs. It is known to Algerian Arabs as *hawiyya*, the word also used in Tripolitania where the type is extremely common (cf. Nachtigal 1879, I, p. 457). Saddles of entirely identical types occur among the Moors of Mauretania (Monteil 1952, p. 92), among Arabs of Upper Egypt (Klunzinger 1878, p. 206, Fig. 11; Murray 1935, p. 116), and in the Egyptian Sudan (Marno 1874, p. 207). Further east it seems to be in use among most, perhaps all, Arabs:— Sinai (Murray 1935, p. 116), Syrian Desert (*Sbo'a* and *Rawala*) (Boucheman 1934; Musil 1928b), Hedjas (Musil 1926, Figs. 9, 15, 30, 59, 84), Negd (Musil 1928a, Fig. 66), Irak (Musil 1927b, Fig. 40). These Arabs generally call the saddle *hedâje*. It is perhaps common to all Arabs including those of Southern Arabia. However, the *hedâje* or *hawiyya* is not mentioned from Kuweit by Dickson, who describes from this region a peculiar saddle of somewhat related type used mainly for riding and having Oman as its homeland. The saddle is named *al fulani*; it consists of a pair of miniature saddle arches fixed in front of the animal's hump by means of a girth, and a cylindrical straw-stuffed mattress which is placed over the back behind the hump and fastened to the little saddle-frame with cords (Dickson 1949, p. 87). The same type of riding saddle is depicted by Thesiger from Oman and adjacent parts of South Arabia (Thesiger 1959, Fig. 12 p. 33), and Mr. Klaus Ferdinand has informed me that he has seen only this type of riding saddle around Qatar. It would seem natural to derive the *al fulani* riding saddle from a pack saddle of *hawiyya* or *hedâje* type the more so because riding saddles for camels and horses seem frequently to have developed from saddles used for transportation. Dostal's theory that the riding saddle of *al fulani* type is very ancient and constitutes the proto-type of other Arabian saddles is very queer (cf. Dostal 1958, p. 2 ff.). In North-west Africa there is a peculiar type of pack-saddle which resembles the *hawiyya* or *hedâje* saddles. It consists of two curved pieces of wood united by broad side-boards and by two small sticks inserted into holes at the upper part of the curved arches. This saddle-frame is placed before the camel's hump and is fixed to two pieces of plaited mattresses. Saddles of this kind are found in the Musée de l'homme in Paris from the borderland of Algeria and Morocco (no. 38.180.80), from the Regeibat of Northern Mauritania (no. 38.133.6), and from the *Ida w Aich* Moors around Tidjika of Southern Mauretania (no. 38.136.58) (cf. Monteil 1952, p. 92).

Saddles of the *hawiyya* or *hedâje* type (*élaki* to the Northern Tuareg) seem to be unknown to the Southern Tuareg. The proper pack-saddle used among the Ayr Tuareg is that called *aruki*, consisting of one curved piece attached to two flat side-boards by means of which the whole structure is attached to two pads or mat cylinders fitted each side of the camel (cf. p. 76). This very simple wooden structure is found not only in Ayr but also among the *Iwllemmeden Kel Dennek* (cf. Nicolas 1950a, Fig. 47 f, p. 178). Nicolas also depicts two other simple wooden structures for pack-saddles. One of them consists of two pieces of wood lashed together at the upper and narrow ends, the broader lower ends being attached to pads or mats; the other one is of similar type but is made from one single piece of wood – probably from a heavy forked stick (Nicolas 1950a, Figs. 47g & h, p. 178). A saddle consisting of an angular piece of wood like that just mentioned, but attached to two flat sideboards, is in the Musée d'Ethnographie of Neuchâtel (no. 48.2.63); it is manufactured in the Sudan within the Tuareg area.

The *élaki* saddle of the Northern Tuareg is probably an Arab culture trait. It occurs among the